7: Shklovsky -- 227 T-3 (1891-92) 1916 Yakut
116, 773, 776, 823

"Apparently the Evil Spirit of Yakutian legend, when he quarrelled with the Great White Spirit, spat out more masses of earth on the right bank of the Lena than on the left. According to this legend the earth was originally covered with water, The Evil Spirit and the Great White Spirit disputed as to which was the more poweful.

'What can you do?' asked the Great White Spirit.

'I can dive into the water and bring up a piece of clay,' replied the Evil Spirit. And he did so, and brought up the clay in his mouth.

The White Spirit took it and of it made the earth, but it was quite flat. However, the Evil Spirit had not given up all the clay he had brought, but had kept some in his mouth. The White Spirit, noticing this, struck the Evil Spirit on the back of the neck, causing him to spit out the clay, and wherever it fell mountains appeared."

14: Krauss--171 E-5 (no date) 1888 Yakut
116, 756, 773, 776

The tradition about the first shaman goes back to dark times. His name was An-Argyl-Ojun. He was powerful and performed great miracles. He raised the dead, and gave the blind their eyesight back. This fame eventually also reached Aj-Toen (God, the Lord). He sent a messenger to the shaman to ask in the name of what god he did those miracles and whether he believed in him, Aj-Toen. An-Argyl-Ojun (the important shaman) replied three times he did not believe in God but performed miracles by his own strength and power.

Aj-Toen became angry at that and ordered the shaman to be burned. As, however, Ojun's body consisted of countless vermin, one little frog managed to be saved from the flames. The powerful demons who still give shamans to the Yakuts are descendants of this little frog.

Among the major demons, An-Argyl-Ojuna-Kjun-Kigis-Ojun is worshiped (the sun--the unsatiable glutton). An enormous iron stick rests in his hands, on which the head of the one to become a shaman is symbolically put. The head is so shown the entire world from above. The rest of the body is equally chopped into small pieces which are supposed to serve as food for the evil spirits. The latter thus become servants of the novice. The initiated are used to feel all the agonies of being beheaded and chopped in their paroxysms which are full of hallucinations.

39: Jochelson E-5 (1888-97) 1906 Yakut

I have already mentioned that in former times horse-flesh and kumiss formed the staple food of the Yakut. The hay-makers often carried kumiss with them in skin bottles to the fields as their only food, and it was sufficient for them. "Kumiss slakes the thirst, exhilarates, restores strength, and does not overcharge the stomach," say the Yakut. The hay-makers worked easily and quickly. Under these conditions, it is not surprising that the horse became the object of a particular cult, as an animal on which man chiefly depended for his existence.

Kumiss and fat mare's flesh are regarded in the myths as food worthy of the heroes of divine origin. The horse, tradition says, was let down from heaven and given to man by the chief of the benevolent deities, Lord Bright-Creator (Ürüñ Ayy Toyon).[1] According to another tradition recorded by me on the Kolyma River, Lord Bright-Creator sent down to earth another deity, Bar-Allei-Lord (Bar Allei Toyon), to instruct men how to make kumiss. The deity brought with him to the earth the ferment for making kumiss (*xoyū*). One of the ancestors of the Yakut tribe, Dyghyn, says another legend recorded by me, had such large droves of mares, that the kumiss made of their milk filled whole lakes, and everybody came to their borders and drank.

In the myths we find the winged steed an important personage, — the counsellor, assistant, and companion of the hero in battles and travels. Ayysyt, the goddess of fecundity, is supposed to be near the mare during the first three days of foaling. The same deity, or another deity of the same name, — this is not quite clear, — also assists the lying-in woman. In love-songs we often find, by way of praise, the comparison of the hero to a colt, and of the heroine to a mare.

It is regarded as a sin to beat a horse. The bones of a horse must not lie on the ground. In olden times the bones of horses were placed on a platform. If a Yakut finds in his path

[1] For the division of Yakut supernatural beings into "creators" (*ayy*) and "evil spirits" (*abasy*), see JOCHELSON, The Koryak (Publications of the Jesup North Pacific Expedition, Leiden, 1905, Vol. VI, p. 119).